June 26
1924

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"*He that hideth hatred with lying lips, and he that uttereth a slander, is a fool*" (PROV. 10 : 18).

No. 26, Vol. LXXXVI. Thursday, June 26, 1924. Price One Penny.

LIVE THE FUNDAMENTAL GOSPEL PRINCIPLES.*

PRESIDENT ANTHONY W. IVINS.

I CAN NOT express to you, my brethren and sisters, the gratitude that I feel to our heavenly Father, the joy which I experience as I look upon this great congregation of Latter-day Saints who have assembled in general conference to hear the word of the Lord. It is a renewed evidence to me that as the work of the Lord draws nearer its consummation, the invisible forces of the spirit world are operating upon the hearts of the people, drawing them nearer together, uniting them in faith, and preparing them for the greater events which are before us, even at our very doors.

As we stood up for the opening hymn, I thought of these words which are recorded in the Book of Mormon. King Benjamin had sent out an invitation to the Nephite people to gather together at the temple in the land of Zarahemla. When they assembled it was discovered that the temple was not large enough to contain all of the people, so he ordered a tower to be erected upon the outside, that he might address them from that spot. But still the people could not hear; so many had assembled. So he ordered that the words which he spoke be written and distributed among them, in order that they might all know the things which he was about to declare. This house is filled to overflowing with people. The Assembly Hall is full, and there are still multitudes upon the outside who can not be accommodated in either of these buildings.

The entire proceedings of the conference, my brethren and sisters, have been of a character, I am sure, to stimulate faith, to

*Address delivered in the Tabernacle April 6th, 1924, at the fifth session of General Conference.

cause our minds to revert to the simple but fundamental doctrines of the Gospel by which we are kept in harmony with the Spirit of the Lord.

I thought yesterday, as the meetings progressed, of these words which are recorded here in the last chapter of St. Matthew:

Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them.

And when they saw him, they worshipped him: but some doubted.

And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.

Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world.

It was the last sentence, expressed in these words of the Redeemer, to which my attention was particularly drawn, "teaching them to observe all things whatsoever I have commanded," and if they do this, "Lo, I am with you unto the end of the world."

Two years prior to the time when this commission was given, the Redeemer had called to Him the Twelve Disciples whom He had chosen, and instructed them to go to the lost sheep of the House of Israel, and declared to them that the kingdom of heaven was at hand. They were to go, putting their trust in the Lord, with the promise that He would protect them, would provide food and clothing and deliver them from the hands of enemies, who might seek to harm them.

At the time of His appearance to the Nephites, after His resurrection from the dead, the Redeemer called twelve men upon whom He conferred authority to call the people to repentance and faith in Him, and to baptize all who believed, for the remission of sins, after which he promised them the gift of the Holy Ghost.

It is quite natural, then, and in harmony with the well-defined order of the Church, that with the restoration of the work of the Lord in the dispensation in which we live, twelve men should be chosen upon whom the apostleship was conferred, and to whom the command of the Lord was renewed; for He commanded these twelve: to go into all the world, and preach the Gospel to every creature, who had not received it, baptizing them in the name of the Father and of the Son, and of the Holy Ghost, and conferring upon the baptized believer, the gift of the Holy Ghost by the laying on of hands.

So important are these first principles of the Gospel that in the early days of the Church the Lord commanded Martin Harris that he should preach nothing else.

Initiation into the Church is an event of tremendous importance, to one who accepts it. So important was it regarded in the primitive Church that we are told that the ordinance of baptism

was administered to none except those who took upon them the name of Christ, with a determination to serve Him, and came forth with broken hearts and contrite spirits, manifesting to the Church that they had truly repented of all their sins. To one who has thus prepared himself, the ordinance of baptism washes away his sins, and he is born to a newness of life. He stands clean before the Lord, an heir to glory, exaltation and eternal life—not definitely, but conditionally; for in exchange for this priceless gift he enters into a covenant that he will take upon him the name of Christ, and always remember Him and keep the commandments which He has given. If we violate this covenant, it were better never to have made it.

To be admitted into the Church, then, is but to have our feet placed in the straight and narrow path which, if we diligently pursue our way, will lead us back to God from whence we came. Having been born to a newness of life, Latter-day Saints should lay off the habiliments of the carnal man, and clothe themselves in robes of righteousness; that is to say, our mode of life should correspond, in all respects, with our profession of faith.

In order that we may retain a remission of our sins, it is necessary that we be constantly in possession of the Spirit of the Lord. And the medium through which we obtain and retain His Spirit is prayer. Prayer is the outward act by which we manifest our faith in the Lord. It is not the multiplicity of words which are uttered, that brings the desired blessings, but the degree of faith with which we approach our Father who is in heaven. It is mockery to pray to a being in whose power to hear and answer we have no faith, as I have often thought that some men do to-day. The Lord, referring to this subject, warned us that when we pray we ought not to be like the hypocrites who love to pray standing in the synagogues and on the corners of the streets that they may be heard of men, nor to use vain repetition, thinking to be heard for our much speaking; neither are public prayers alone sufficient, important though they are in their time and place; but we are admonished that we should pray in secret, and the definite promise is made that the prayer of faith, so offered, shall be rewarded openly.

The doctrine of humility, taught in this lesson given us by the Redeemer, should characterize the conduct of Latter-day Saints in all of the activities of life, for He has told us that we should be clothed upon with humility, for God resists the proud and giveth grace to the humble. And He tells us that as we wax stronger in humility, we become firmer in the faith unto the filling of our souls with joy.

Latter-day Saints should seek wisdom and learn the value of righteousness and justice; they should patiently submit to persecution when it is for righteousness' sake, be slow to anger, quick to forgive, merciful, but always just. They should be

peacemakers, constantly striving both by precept and example to bring to pass the universal brotherhood of man.

It is fundamental to the faith of all creeds that man should not take the life of his fellow. The Redeemer went further than this, teaching that he who is angry with his brother will not be held guiltless. He taught us that when differences arise between brethren, they should be settled quickly, and when once adjusted, are not to be the subject of further discussion or comment; that we should be men and women of few words, reaching conclusions quickly, but wisely, as circumstances may justify; making our decision yes or no, and let that be the end of controversy.

The law of Moses taught the doctrine of retaliation for wrong inflicted. The Master teaches that we are not to resist evil, but patiently submit to the offenees of others, that we should bless those who curse us, do good to those who hate us, and pray for those who despitefully use and persecute us—a thing not easy of accomplishment—but nevertheless a direct commandment, and one which brings to the soul of those who apply it the satisfaction of a righteous act performed.

(TO BE CONTINUED).

A VILE CANARD REFUTED.

QUITE typical of the many "authentic" instances of British girls' having been abducted by "Mormon" Elders and consigned to industrial or social slavery in Utah, is the story circulated in the Nottingham district regarding Miss Gladys Elizabeth Phoebe Sarson of Nottingham. Miss Sarson emigrated to Utah, September 27th, 1916, per s.s. *Scandinavian*. Since then she has been in constant communication with her friends and her relatives in England. However, "people-who-know" and others solicitons of safeguarding Britain against the "Mormon" menace, have circulated the report that Miss Sarson was abducted, that she is now confined in Salt Lake City and is prohibited from communicating with the outside world.

In refutation of this calumny against the Latter-day Saints, we are pleased to print the following letters, one from Miss Sarson (now Mrs. John Henry Crenshaw) and one from her husband. No doubt those "well-meaning" maligners around Nottingham will be somewhat disconcerted to learn that Mrs. Crenshaw is not even in Utah. The letters follow:

"May 27, 1924.

"President David O. McKay:

"It was somewhat of a surprise to receive your letter, dated April 22, as I have been corresponding with my folks and friends in England all the time I have been out here. I average a letter every two weeks to my mother and family, and one to my

friends as often as they write, and sometimes oftener. To prove this, I am enclosing two letters recently received—one from my mother, and the other from Sister Edith Shepherd of the Nottingham branch. If you will arrange to have someone call on my mother and Sister Shepherd, they can no doubt help you to refute this abduction story. I am quite sure my mother knows nothing of this because, although she is a non-'Mormon,' she was, and I believe still is friendly towards our people.

"I can say I am feeling fine and am doing well and enjoying much better health here than I did in England. I married a non-'Mormon,' but I am glad to say he has investigated and has recently joined the Church.

"Since our marriage in 1919, we have been in several different places—my husband's work causing him to be transferred often. He is a supervisor on the Oregon Short Line Railroad, so you see I am *not* held captive in Salt Lake City, or in any part of Utah. I am free to go when and where I please. Our two bonny boys, aged four years and eight months respectively, are the only ties that keep us home, and they go with 'mother.'

"I would rather be in the United States than any place I know. I have never regretted the steps I took in coming to America, for it is truly a good land.

"I believe this letter will be sufficient to convince all honest-hearted people that I am safe and doing well. If not, I will gladly furnish any further information needed that I can.

"In closing, I pray the Lord to bless His Saints throughout the earth. I remain,

Sincerely yours,
GLADYS CRENSHAW,
(formerly) GLADYS ELIZABETH PHOEBE SARSON.

"Mother's address:
Mrs. William Morley,
76 Marple Street,
Nottingham, England.

"Friend's address:
Miss Edith Shepherd,
13 Bloomfield Street,
Nottingham, England.

"P. S.—A letter will reach us at any time addressed:
Mr. and Mrs. John Henry Crenshaw,
Montpelier,
Idaho, U.S.A."

Mr. Crenshaw writes:

"Dear Brethren:

"It was indeed quite a surprise to read the letter from Bishop Hulm, of my ward, regarding my wife's being abducted from her home and country by the 'Mormon' people. I am quite sure

that she was willing to leave England and her folks to come to this country for her religion and more for her health. She is well satisfied here, and is having good health.

"She married me on the 9th day of July, 1919, at Salt Lake City. We went from there to Versailles, Morgan County, Missouri, which is my native home. There we lived one year and four months. So far as I know she was the only Latter-day Saint in the whole county.

"I have been a member of the Church since the 23rd of February, 1924, so you can see by that, she did not marry a 'Mormon.'

"My wife is just as free as anyone in the United States. She gets letters from her folks and her friends back in England very often. My wife and I have lived in four different states since our marriage—Missouri, Utah, Arkansas and Idaho where we live now. I am at present employed by the Oregon Short Line Railroad, holding a very responsible position for the company.

"If this letter will help you in this case, you are free to use it. Hoping it will, I remain,

Your brother in the Gospel,
JOHN H. CRENSHAW.

"Don't hesitate to ask us for any information you need."

NEWSPAPERS PRINT ELDERS' LETTERS.

THE action of some of the conference presidents in refuting slanderous newspaper articles against the Latter-day Saints by writing direct to editors of the newspapers concerned, is in many cases, producing an honest publication of the facts concerning "Mormon" missionary activities.

The following letter, appearing in the *Rotherham Advertizer* of May 31st, is typical of several similar letters that have been printed in other parts of Great Britain.

"MORMON MISSIONARIES IN ROTHERHAM.

"To the Editor,—I would sincerely appreciate it if you would allow me to call your attention to an article appearing in your paper under the caption, 'Mormon missionaries in Rotherham.' The date of issue is May 24th. The author of this article is evidently a member of that clique who have for many years past been polluting the British press with their vicious slander. I have no doubt that he even has the temerity to call himself a Christian, but yet engages himself in pouring out such venom as would cause the most contemptible Pharisee to turn green with envy. One would suppose that in this day and age of the world,

newspapers could find better use for their columns than in filling them with sensational falsehoods—insulting to the reasonable mind.

"Aren't you just a bit slow in discovering that 'Mormon' missionaries are again busy in Rotherham? They have been busy in Rotherham for the past forty-five years.

"In referring to our 'propaganda in England,' the article goes on to say that 'it is repudiating the "vile insinuations" about practicing polygamy and consigning young women and girls to white slavery or to industrial slavery on farms said to be owned by the "Mormon" Church, but it does not deny having conducted these practices.' Previous to the year 1890 two per cent. of the Church membership were polygamists. I dare say that the church of which you are a member can not claim a smaller percentage than that, even at the present time. Since 1890 not one plural marriage has been performed in the 'Mormon' Church. The lurid and much-worn story of young girls' being consigned to white slavery and industrial slavery is so mendaciously false as to be almost humorous. I trust you will accept this as a denial of the above charge. Since this ridiculous charge has been used by irresponsible and unclever mountebanks for the past eighty-five years, I would suggest that you invent something original. Furthermore, if you can prove one case of a girl's having been sent to Utah for immoral purposes, with expenses paid, I would suggest that you collect the £200 reward, particulars of which I am enclosing.

"If such terrible crimes are being perpetrated, doesn't it seem strange that Great Britain and America stand by and allow these atrocities to go on? In searching out and punishing transgressors of the law, the British police system is second to none in all the world, yet after eighty-five years of 'Mormon' activity in Great Britain, they have failed to detect these criminal offences which are charged against us.

"While in England I am subject to the laws of England, and what is more, I intend to respect and uphold them. If I do not I should most certainly be dealt with accordingly. Therefore, why do you not make your appeal to the police officials, instead of insulting the intelligence of your readers with scurrilous falsehoods?

"To slander and ostracise a people because a few men in the middle of the 19th century practiced polygamy—and reared honorable families, is just as reasonable as for me to denounce as corrupt all adherents to the Church of England because of the half-dozen matrimonial exploits of King Henry VIII.

Respectfully yours,

FIELDING K. SMITH,

(President of the Sheffield Conference of the Church of Jesus Christ of Latter-day Saints)."

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

DAVID O. MCKAY, Editor.

THURSDAY, JUNE 26, 1924.

EDITORIAL:

THE OLD LIE NAILED AGAIN.

SHAKESPEARE says that "There is no slander in an allowed fool, though he do nothing but rail." Slander in Great Britain against the "Mormons" has become so common that it would seem that some people rail and rail against "Mormonism" with as much license as that given fools in Shakespeare's day. The difference between such people and the fools consists not so much in the distinction of class as in the effect of the railing. In the jester's railery there is no slander; while in the foolish people's there is.

Slander is just one kind of lying. In other columns of this *issue* will be found irrefutable facts that nail once again one of those often repeated lies. One of our conference presidents reported that a friend, while defending the "Mormon" Elders, was given a definite instance of a young woman's having been either "abducted" or "lured" to Salt Lake City, and of her not having "been heard of since." The name of the girl was given, her abduction stated as a positive fact, and her obscurity, and, of course, everything evil that a fertile imagination can associate with such obscurity, proclaimed as being beyond a doubt. In the face of such positive statements, the friend naturally sought information, only to learn from the girl herself, and from her own folks here in England, that the slanderers had lied.

1. The young woman had not been "lured" or even encouraged to go to Salt Lake City.
2. She has not been in obscurity.
3. Her folks have heard from her regularly.
4. She has been as free as any other woman in Utah or in the United States, which means she enjoys as much if not more freedom than any woman in Great Britain.

"Slander," we are told, "is a vice that strikes a double blow." This being true it would seem that it is about time that the people of Great Britain realize that to repeat such falsehoods, and to rehash such balderdash is but to cast reflection upon their own intelligence. Every well-informed—even a meagrely informed person knows that the Elders are not here to induce girls to go to Utah. To anyone, therefore, who knows the facts, how ignorant do the railers against the Elders appear! Woe to a nation that is as ignorant, as blind and bigoted on other topics as many in the

British nation seem to be on the "Mormon" question! But how can we blame the people when ministers proclaim the lie from the pulpit, and newspapers next day publish broadcast what they said!

There is another aspect of this railery and defamation which is equally regrettable. There are thousands in this country who have been to Utah, and who know from personal observation and experience that the Latter-day Saints are an upright, industrious, God-fearing people, and yet because of the prejudice so rampant against the "Mormons" these thousands hold their peace.

There are perhaps tens of thousands of others who have relatives in Utah, who keep their tongues silent when a word from them would refute an absurd calumny and enlighten an ignorant mind. Thus, policy and fear combine with ignorance to fan the flame of blind prejudice.

In this age of the almost hourly newspaper, of the telephone, the telegraph, the wireless and the aeroplane, it is a reflection upon the enlightenment of any nation whose people accept as facts flagrant, malicious falsehoods that have been proved to be such for half a century. To those who persist in thus lying, and in fostering bitterness, we can only say with the Savior, "Weep not for me, but weep for yourselves, and for your children."

DAVID O. MCKAY.

SPECIAL CONFERENCE IN BRADFORD.

A SPECIAL conference of the traveling Elders and the Saints of the Leeds conference convened in Bradford, Sunday, May 25th, with President David O. McKay, Sister Emma Ray McKay and Elder Rulon H. Sanders from Liverpool in attendance.

President McKay met with the traveling Elders in the morning. Each Elder was asked to report on his work. President McKay emphasized the necessity of strict discipline and of keeping clean. "The Gospel," he said, "is the greatest factor in the world for transforming human lives and if lived, will assure the Christ-like attributes."

The officers and the teachers of the conference met at 2:30 p.m., with President McKay presiding and President David D. Lamph conducting. The meeting commenced by the congregation's singing, "Hail to the Brightness of Zion's Glad Morning." The invocation was offered by Brother Arthur E. Banham. The second song was, "Redeemer of Israel."

President Lamph made the opening remarks. He reported the general conditions of each auxiliary organization.

Elder Rulon H. Sanders, the second speaker, said everyone should be a teacher. He pointed out the necessity of having the auxiliary organizations at the height of perfection.

Sister Emma Ray McKay showed what the Relief Society can do as a missionary factor. She admonished the Sisters to be ever diligent. She advised a strict adherence to the outlined courses of study.

President McKay said an officer is a servant, and the greater the service rendered the greater the teacher. He explained the duties of the branch presidency and the relationship of the auxiliary organizations thereto, and to the Priesthood. He said teachers may be divided into three classes: those who do not study their lessons; those who study their lessons and secure outside information besides; and those who not only study the lessons but also the wants of each individual scholar. He illustrated his points by relating Christ's appearance to the woman of Samaria. President McKay pointed out mistakes of teachers who have failed to understand their pupils. He closed by affirming that if teachers would be good cultivators there would be no bad men.

The closing hymn was, "We Are All Enlisted." Brother Fred Bradbury pronounced the benediction.

The evening session commenced at 6 p.m. by the congregation's singing, "The Happy Day Has Rolled On." Prayer was offered by Brother John W. Turner. The sacramental song was, "Gently Raise The Sacred Strain."

President Lamph, the first speaker, read the "Recessional," and spoke on the value of prayer. He pointed out man's inconsistency in going, not infrequently, out of the way to thank a stranger for a courtesy shown, yet in failing to render thanks to God who is the giver of all blessings.

Elder Rulon H. Sanders pointed out the universality of the Church of Jesus Christ of Latter-day Saints. He said there are two classes of people—those who do their best to-day, and those who will do their best to-morrow. Only those who are doing their best to-day are working out their salvation, he said.

Sister Edith Palfreyman rendered a vocal solo.

Sister McKay told of her visit to Aleppo. She gave an illustration to show how persistency can and will accomplish all things. For the person who is determined, she said, all things are possible.

President McKay, the concluding speaker, took for his text, "He that loseth his life for my sake shall find it." Lose yourself in the work of truth; then you live it in eternity, President McKay advised. This, he said, is the only way to find true happiness. The speaker showed by illustration that happiness is elusive, and by standing in one position, one is prone to think it in another. A person is most happy who is trying to make others happy, he said. President McKay cited one of Browning's poems which portrays a character in quest of happiness by seeking knowledge, later turning to art and beauty, but who in

his last moments confided to a friend: "Live in all things outside yourself in love." In conclusion, the speaker quoted from the fourth chapter of Ephesians. Of all paymasters, he declared, God is the best.

The conference closed by the congregation's singing, "Now Let Us Rejoice." Brother Percy Palfreyman pronounced the benediction.

J. Norman Dotson, Conference Clerk.

EXPERIENCES OF A GERMAN SAINT.

George Brox.

"And when they bring you unto the synagogues, and unto magistrates, and powers, take ye no thought how or what thing ye shall answer, or what ye shall say: for the Holy Ghost shall teach you in the same hour what ye ought to say."

These verses I read in my German Bible, that morning before I prepared to appear in court at Mannheim, Germany—having been arrested for preaching "Mormonism"!

We, a few Saints, had gathered in the outskirts of town at the home of a family, named Steingruber. There were about fifteen of us assembled, in private, for we were not allowed to preach openly, or in public. We had just finished a song and the administering of the sacrament when four large policemen entered the room and said: "In the name of the law, we close your meeting."

We were forced to close the meeting and to disband. Each man present was asked his name and address. Fortunately, there was no traveling Elder from Zion present. The police detained me and asked if I were the priest. I then held the office of Priest, so I answered, "Yes."

A few days later, Brother Steingruber and I were notified to appear in court. Amtmann Winder was the judge. Brother Steingruber was the first to be called. He was given a lecture because he allowed us "Mormons" to hold meetings at his home. Next, I was called, and the judge said: "You, Herr Brox, were preaching 'Mormonism,' and you are the priest, are you not?"

"Yes," said I, "that is my office."

"I advise you," said the judge, "to leave this sect alone; you may join any other sect, but stay away from these 'Mormons.'"

I asked permission to defend myself, which permission was granted. I said, "Since I have joined the so-called 'Mormons' I don't drink any more, I don't smoke, I try to be honest and upright with everybody, and above all I support my poor mother who is a widow."

Then I received some more "advice" from the judge. I again asked permission to speak. This time I spoke loudly. "The Lord will surely punish this (German) nation for not allowing His servants to preach the Gospel of Jesus Christ."

No sooner had I said this than the amtmann or judge jumped up from his chair and cried: "Do you mean to say I am not a Christian?"

"I did not say that, your honor," I answered.

"I have a mind to banish you from Germany," he threatened.

"As you please, sir," I said, for I was willing and ready to sacrifice everything for the Lord's sake. Under no other circumstance would I *dare* to say anything like that to a judge; but I could feel that the Spirit of the Lord had answered my prayer of that morning, when I humbly asked Him not to forsake me.

After a little, the judge said, "Herr Brox, if you are caught preaching 'Mormonism' again, you will have to go to jail."

I was then released, without a fine.

For some time we Saints of Mannheim and Ludwigshafen had to go out into the forests and other out-of-the-way places to hold our meetings in secret, as did the Saints of old when they gathered in the catacombs of Rome. Our leading brethren, including my brother Adolph while he was a local missionary, made up petition after petition that we might be allowed to hold private meetings. The request was finally granted, provided we did not preach emigration to Utah.

The more we Saints were troubled, the more united we became. We were all as one big family, filled with brotherly love. We indeed lived close to the Scriptnre.

Since 1890, I have lived in Utah—first in Logan where I was employed under Brother Lyman Martineaux in the Tithing office. There, for the first time, I found it true that the land of Zion is indeed where milk and honey flow. Never before in my life in Germany had I beheld so much fruit, butter, honey, cheese, etc. These products were brought in for tithing.

I am indeed thankful for the blessings I enjoy. To be allowed to go to the house of the Lord! Oh, what a joy and heavenly feeling comes over a person who enters a temple for the first time! I must confess that I could not hold back the tears, to think that I was counted worthy to work in the Temple—to be a savior for men in high and noble standing who lived on this earth hundreds of years ago. In these temples, one gets blessings that can not be obtained anywhere else.

My testimony is that I know that Joseph Smith was a true Prophet of the Lord. No matter what enemies say about him, Joseph, as well as his brother Hyrum, laid down his life for the Gospel's sake. And more a man can not do.

I, as a German-born Saint, thank the Lord for sending out those faithful missionaries to whom we are ever thankful.

I must mention that they are not all Saints who live in Utah. "Many are called, but few are chosen."

"Think not when you gather to Zion
Your troubles and trials are through,
That nothing but comfort and pleasure.
Are waiting in Zion for you.

"No, no, 'tis designed as a furnace
All substance, all textures to try,
To consume all the wood, hay and stubble
And the gold from the dross purify."

Manti, Utah, June 1, 1924.

NOTED WELSH WOMAN GIVES FACTS ABOUT UTAH.

President David O. McKay is in receipt of a letter from President John W. Crofts of the Welsh conference recounting a unique experience he had in a meeting held in Cardiff, May 30th, under the auspices of the British Federation of University Women. Extracts from the letter follow:

"Last Friday, the city was flooded with handbills, announcing the return address of Mrs. Peter Hughes-Griffiths, who headed a delegation of women to America to plead with the women of America to use their influence to stop all wars. Mrs. Griffiths was to give her impressions of the places visited by the deputation and, seeing this, I made application to those in charge to attend. I was informed that while it was a meeting of special interest to women, I might, as an American, be allowed to attend.

"I was surprised to find the hall filled to capacity with women. I was informed that there were about two hundred university women in the audience.

"After discharging her duties as a delegate of the Welsh women, Mrs. Griffiths commenced to tell in glowing language of the ovation she had received all over the United States, and also of the reception she had received at the hands of President Coolidge. She stated that she had visited all the important cities between New York and San Francisco; she then began to name the cities en route, and told separately of the wonderful time she had experienced in each.

"Now, the thing that incensed me was the fact that she had eulogized, in her stirring address, every city she had visited, but did no more than merely mention that she had visited Salt Lake City.

"After the oration, the chairman announced that Mrs. Griffiths would be delighted to answer any questions pertaining to her address. As no questions seemed to be forthcoming, I grasped the opportunity to do something for our cause. Amid perfect

silence, I stood up and expressed surprise that she had eulogized every other city of importance between New York and San Francisco, but had done no more than merely *mention* Salt Lake City. As an American citizen, I said that I should appreciate it if she would be kind enough to give her fellow-countrymen her impressions of that city.

"After a few seconds' meditation she answered the challenge. At first she proceeded to answer my question rather lightly by making a few jocular remarks about 'Hot Dogs' and 'Griddle Cakes,' but she later opened up and told her audience the truth. It certainly did my heart good to hear such a notable woman tell an audience of hundreds of representative women that the so-called 'Mormons' are a wonderful people—among the finest of the whole United States.

"After she had given such a wonderful account of the 'Mormons,' I again arose and said: 'As a representative of the Church of Jesus Christ of Latter-day Saints, I wish to express my gratitude for your fairness and fearlessness in speaking the truth about such a persecuted people.' I can not yet explain the 'shock' I received at this juncture, but the whole house applauded to the echo."

FROM THE MISSION FIELD.

Appointment of Conference President.—Elder Wallace R. Budge has been appointed president of the Scottish conference to succeed Elder Robert Lee Kenner who has been honorably released to return home.

Branch Reorganization.—The Nelson branch (Liverpool conference) was reorganized the 15th inst. Elder Daniel A. Thompson was sustained as branch president to succeed Elder Arthur L. Fuller. Brother James R. Pickles was chosen as counselor to Elder Thompson.

Meeting of Traveling Elders.—On June 9th President David O. McKay and Sister Emma Ray McKay met at Glasgow, Scotland, with all the traveling Elders of the Scottish conference. Each one of the Elders had the opportunity to express his thoughts pertaining to his missionary labors. President McKay spoke words of advice and expressed appreciation for the good spirit that was made manifest by the Elders.

Baptisms.—A baptismal service was held at Manchester the 24th ult. One candidate was baptized by Elder Richard M. Burgoyne. Confirmation was by Elder George T. Blanch.

Three candidates were baptized at Glasgow (Scottish conference) by Elder La Moin H. Wiser, Saturday, the 7th inst. They

were confirmed by President Robert Lee Kenner and Elders George S. Taylor, Jr., and Harvey H. Glade.

Transfers of Traveling Elders.—The following transfers of traveling Elders have been made:

George S. Taylor, Jr., Scottish conference to the London conference.

Willam M. Oswald, London conference to the Scottish conference.

Harvey H. Glade, Scottish conference to the Liverpool office.

Jesse W. Thomson, London conference to the Scottish conference.

Arrivals and Appointments.—The following missionaries arrived in Liverpool, Saturday, the 21st inst., and have been assigned as follows:

For the British mission—

Charles J. Ford, Magna, Utah, to the Birmingham conference.

Elizabeth W. Ford, Magna, Utah, to the Birmingham conference.

Melvin W. Grant, American Fork, Utah, to the Welsh conference.

John H. Holden, Ogden, Utah, to the Liverpool conference.

Devirl B. Stewart, Salt Lake City, Utah, to the London conference.

For the Swiss and German mission—

J. Milton Barrett, Logan, Utah.

Benjamin L. Blackham, Ogden, Utah.

Fred W. Dellenbach, Ogden, Utah.

Royal W. Hatch, Woods Cross, Utah.

For the French mission—

Alton P. Wangsgard, Ogden, Utah.

Socials.—A concert to obtain funds for a school treat on Whit Monday, was held by the Halifax branch (Leeds conference) the 17th ult. During the evening a sketch was given, as well as recitations, solos and readings.

The Saints and the Elders of the Blackburn branch (Liverpool conference) held a ramble the 24th ult. A trip was taken along the beautiful Ribble valley. Games were played and refreshments were served. An enjoyable time was had by all in attendance. The following traveling Elders were present: President Ernest K. Freckleton, Lewis F. Hansen, James D. Moyle, John Rowell, Grant W. Pett, John M. Jones, George Pugmire and Howard Cook.

On Whit Monday, the Blackburn branch (Liverpool conference) enjoyed a charabanc ride through the Lancashire and Yorkshire hills, stopping at Ingleton to see the waterfalls. Dinner and tea were served at the local inn. Many friends and investigators were present together with President Ernest K. Freckleton

and Elders John M. Jones, John C. Rowell, Daniel A. Thompson, George Pugmire, Arthur L. Fuller, William W. Burt and James D. Moyle.

A successful social was held at Hollawell Dene by the South Shields branch (Newcastle conference) on Whit Monday. The weather conditions were ideal and an enjoyable time was had. Seventy were in attendance, including Elders James L. Wheat, C. Leland Davey, Alex. R. Moss and Frederick D. Maughan.

THE BETTER WAY.

It is better to lose with conscience clear
Than to win with a trick unfair;
It is better to fail and to know you've been,
Whatever the prize was, square,
Than to claim the joy of a far-off goal
And the cheers of the standers-by,
And to know down deep in your inmost soul
A cheat you must live and die.

Who wins by a trick may take the prize,
And at first he may think it sweet,
But many a day in the future lies
When he'll wish he had met defeat.
For the man who lost shall be glad at heart
And walk with his head up high,
While his conqueror knows he must play the part
Of a cheat and a living lie.

The prize seems fair when the fight is on,
But save it is truly won
You will hate the thing when the crowds are gone,
For it stands for a false deed done.
And it's better you never should reach your goal
Than ever success to buy
At the price of knowing, down in your soul,
That your glory is all a lie.

—*Detroit Free Press.*

CONTENTS:

Live the Fundamental Gospel Principles 401
A Vile Canard Refuted 404
Newspapers Print Elders' Letters 406
Editorial: The Old Lie Nailed Again 408
Special Conference in Bradford 409
Experiences of a German Saint 411
Noted Welsh Woman Gives Facts About Utah 413
From the Mission Field 414
Poetry:
The Better Way 416

EDITED, PRINTED AND PUBLISHED BY DAVID O. MCKAY, 295 EDGE LANE, LIVERPOOL:

FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN.